



All Indian Pilgrimage Plans Now Under Study

CAP-DE-LA-MADELEINE, P.Q. — Among the events which will mark the 100th Anniversary of the definition of the dogma of the Immaculate Conception, as well as the 50th anniversary of the crowning of Our Lady's statue at Cap-de-la-Madeleine's National Shrine, there will be an all-Indian pilgrimage scheduled for late June 1954.

The pilgrimage is under the direction of Rev. G. Laviolette, O.M.I., Secretary of the Indian Welfare Commission; it is sponsored by the central committee of the National Shrine of Our Lady

of the Rosary, at Cap-de-la-Madeleine. The Very Rev. Fr. Paul Piché, O.M.I., Provincial for Manitoba Oblates, has accepted leadership in organizing the pilgrims from the three Western Prairie Provinces.

The itinerary will comprise also the Shrine of the Canadian Martyrs, at Midland, Ontario, St. Joseph's Oratory in Montreal, and St. Anne's Shrine at Beaupré, P.Q.

Arrangements are being made to have the pilgrims make extensive tours of the cities of Quebec, Montreal and Ottawa. A special visit is planned to the grave of Saintly Mohawk Maiden, Kateri Tekakwitha, at the Caughnawaga Indian reservation, near Montreal.

Transportation is being secured at the lowest possible rates; return tickets (to and from Quebec City) are:

from Edmonton	\$94.15
from Regina	75.15
from Le Pas	93.50
from Winnipeg	64.50
from North Bay	21.90

The above figures are for groups from 15 to 24 passengers, traveling together from the point of entraining. The rates are slightly higher for groups of less than 14. Further information on the pilgrimage will be published in the June issue of the Missionary Record.

The Late Queen Mary



All the Indian nations of Canada mourn the passing of their beloved Dowager Queen, who "will long live mellow and gracious in all our memories . . . We pray that she may now rest in Peace".

Indian Team Wins Trophy



Winners Thompson Trophy — Midgets. Sturgeon Landing Hockey Team. March 13-53. Champions for the 2nd consecutive year.

THE PAS. — Sturgeon Landing's all Indian midget hockey team, March 13 in The Pas arena defeated Flin Flon 8 to 6 to win the Elmer R. Thompson midget trophy, emblematic of northern Manitoba midget hockey supremacy.

This win gave the Landing team the championship for the second consecutive year. They defeated Flin Flon in the finals last year.

Earlier in the week, Sturgeon Landing knocked out The Pas midgets 4 to 2 in the semi-finals which brought them up against the Flin Flon club March 13.

R. M. Clark, president of The Pas Minor Hockey Association, presented the trophy to the Landing team captain Philip Morin at the completion of the game. Morin scored four of his team's eight

goals, and was a continuous threat while on the ice.

The crowd saw one of the fastest and hardest fought games to be played on local ice this winter.

The Landing team was much lighter in weight in comparison to the Flin Flon club but this lack of body power was more than compensated by the fast skating, smart stickhandling and heady passing of the all Indian team.

The Flin Flon club was highly

(Cont'd page 9, Col. 3)



Pilgrims from all parts of Canada are expected to attend the national celebrations scheduled for June 1954, at Cap-de-la-Madeleine, P.Q. Shown here are Blackfoot Chiefs from Southern Alberta venerating the statue of Our Lady which toured the country a few years ago.

Athlete Jim Thorpe Buried in Carlisle, Pa.

After the 1912 Olympics in Stockholm, King Gustav of Sweden told Jim Thorpe admiringly: "Sir, you are the greatest athlete in the world". Jim had just set phenomenal records in the pentathlon and decathlon.

The famous "Carlisle Indian", who starred in football, baseball and track, and who was voted in 1950, by U.S. sportswriters, the greatest athlete of the century, died in Lomita, at the age of 64.

Jim Thorpe will be buried on the grounds of the U.S. Army war college, at Carlisle, Pa., the former Indian school where Thorpe began his athletic career.

THE INDIAN MISSIONARY RECORD

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How To Secure Financial Aid

The saying "Heavens help those who help themselves" can easily be changed into "the Government helps those who help themselves".

A good illustration of this is the story of Timmins Airport. Timmins is a growing mining community and a distribution center in northeastern Ontario. Under the banner of an active Chamber of Commerce, the citizens had petitioned the Federal Government to establish an airport close to the city. They were convinced that the request was fully justified by the needs of their budding community.

Officials in Ottawa denied the request on the grounds that the Federal Government had no suitable property in that particular district. The citizens got around that difficulty and secured land from the Provincial Government. They contacted Ottawa again. This time the denial was based on the fact that the said piece of land was not cleared of timber. Not taking no for an answer, the businessmen and professionals of Timmins rolled up their sleeves and started to strip the land themselves and levelling it. Soon RCAF pilots flying over the area reported to Ottawa about the new airfield and inquired about it. The responsible officials in Ottawa finally realized that the Timmins people had been serious about their airport. They granted the request.

Many Indian communities and band councils should think over this little incident. Many a times they feel justified in asking this or that for improving living standards on their reserve and are quite downhearted when the first reply from Ottawa is negative.

It is only normal procedure and a sign of honest administration when Government officials take time to grant a request. Handling public finances is a delicate matter. Taxpayers and opposition parties are always very critical as to how federal moneys are spent, witness the present scrutinizing of National Defence Accounts. No wonder then if Government officials think twice before coming through with financial aid. They have to make sure that it is for a worthy project and not for a fanciful and passing proposition. This is why their first answer usually sounds like a no.

The best way for local leaders to prove to responsible authorities that a project is worthwhile is to initiate it themselves. There is always something that can be done locally. Waiting for the central administration to take action and doing nothing meanwhile is a sign of weakening citizenship. It is the shortest way to Socialism and the liberty-curbing welfare state. In a true democracy, the Government helps those who help themselves.

A.R.

Silent On "Freedom"

Music composer Meredith Willson affirms that there is no word "freedom" in the 200 different languages of the original Americans, the Indians.

While he was composing his "Freedom Song", Willson realized that he had not included the American Indian. Inquiring at the Indian Affairs Bureau, he was advised that of the 200 different Indian languages, there was not one with a word for "freedom".

"The Indians had never known slavery until all the things they took for granted were taken away from them. They had no word to describe what they had lost."

(Detroit News)

Lay Apostolate Boon To Missions

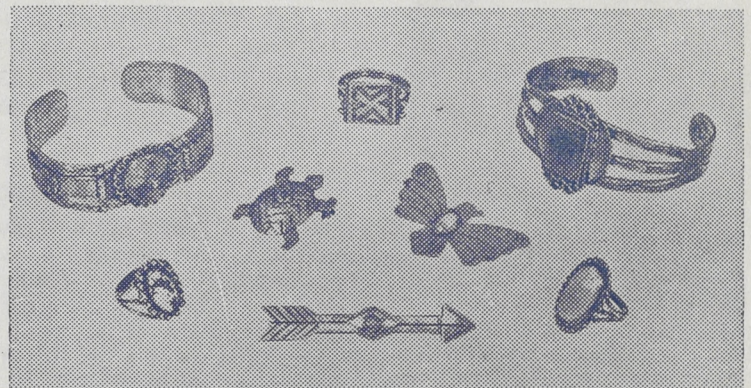
Father Bernard Cullen, Director of the U.S. Marquette League for Catholic Indian Missions, declared recently that a generous response by the laity to his SOS call for volunteer help on U.S. Indian missions has proved to be of great value, as a morale booster for both missionaries and Indians.

It has made the mission personnel realize that there are many in the lay world who are willing to make sacrifices to bring the Word of Christ to the Natives. The Indians themselves have a warmer feeling for their white brethren who, in the past, had caused them so much suffering.

It is noteworthy that since the creation of the Marquette League Lay Apostolate, in September 1952, a sum of over \$16,000.00 was donated to the missions. Government employees, physicians, public health nurses, have already volunteered either as full time workers or for occasional one-week visits in area where there as no organized health services.

Here in Canada, the set-up is entirely different, because of the great extension of the National Health and Welfare services for Indians and Eskimos. However, there is still a great need for lay apostles to devote themselves, either through the contribution of their services in the field of education, social welfare work, as well as in the 15 mission hospitals which are mainly subsidized through charity.

"Indian" Relics . . . From China



The American Indian is credited with developing the costume jewelry fad. Since 1850, the Navajos have used jewelry lavishly on their clothes and saddles and they derive quite a substantial income from their artistic work in silver and turquoise handicrafts which sell readily to thousands of tourists. Until a few years ago, West coast Indians of Canada had quite a market for their own handicrafts which also included silver jewelry.

We are sure Sitting Bull and Piapot would arise with wildly waving tomahawks if they could scan the contents of a letter filed recently in the Moose Jaw (Sask.) Chamber of Commerce office.

The letter came from Hong Kong, advising the Chamber of Commerce that K. S. Lau, manufacturer of "Indian" beaded belts, jewelry,occasins and novelties, was trying to sell North American native novelties to Moose Jaw storekeepers.

The company said it has been handling this line for years, establishing a good name in the whole United States.

While it pays to advertise, we regret that Native Art has not been given in Canada all the encouragement it deserves. In this, the Eskimos are better dealt with than the Indians; The Canadian Handicrafts Guild (2025 Peel Street, Montreal.) sold nearly \$9,000 worth of Eskimo art in 1951. The demand was much greater than the supply. Payments for work done to Eskimo communities have resulted in improved morale all out of proportion to the money involved.

INDIAN HEALTH SERVICES

The Department of National Health and Welfare, Indian Health Services Division, has revealed that the death rate for tuberculosis among Canadian Indians, has been decreasing from 900 per 100,000 in 1938 to 290 last year.

The general death rate is 19.6 among the Eskimos and Indians, while it is 9.2 per 1,000 for the white population.

The aim of the National Health and Welfare program is to increase its services so that the native population will eventually enjoy the same health standards as the white population.

All Health Services for Indians and Eskimos are free; however, the Indians are exhorted to pay their fare in and out of Government hospitals. There are now, in the Indian and Eskimo Health Services organization, 18 hospitals with a total capacity of 2128 beds; 29 Nursing Stations and 49 Health Centers.

Mathieu's Win Midget Playoffs

J. A. Mathieu's team won the Fort Frances championship and the right to advance into Thunder Bay midget hockey playoffs by defeating Paul Lawrence Aces, 9-4, in their third straight victory in Community Memorial arena on March 18.

Mathieu's lads were honored at a banquet in the Indian Residential school. Their coach, Father Vincent De Varennes, credited their triumph largely to the enthusiastic backing of Mr. Mathieu.

Mathieu took a 4-2 lead in the first period and made it 9-3 in the second before the Paltos got the only goal of the final frame. They won the first two games, 12-1 and 6-3, after Paltos eliminated the Legion squad.

St. Mary's School News Letter

CARDSTON, Alta. — The school pupils report that on Feb. 27-28, the Blood R.C. Indian School won top honors in the Golden Boy Tournament in the 1953 Alberta provincial competition, held in Edmonton.

Norbert Fox was the winner in the 80-pound class; he fought three boxers on two different nights and was awarded the trophy and medal for the best team in the Edmonton competition. Rufus Good Striker was commended for his training of Norbert Fox. Rufus is a former provincial champion and has been a professional fighter for five years.

Holy Week Services

The Holy Week services were well attended at Standoff as well as at St. Mary's Mission church. Father Levern, O.M.I., preached the sermon in Blackfoot, on Easter Sunday.

Our High School students Rachel Brewer and Pauline Big Throat, who are attending the Red Deer High School, were home for the Easter Holidays, as well as Annie Plain Woman, Helen Weasel Head and Mary Ruth Beebe, who are attending Midnapore High.

Miss Heavy Shield, who is attending Alberta University was unable to come home for the holidays, as she had to write her final examinations during Easter week.

St. Michael's Indian Residential School NEWS CHRONICLE



This is the Duck Lake Indian School hockey team, with Rev. Fr. Chevrier, O.M.I., Principal of the School, standing left. Nine of these players helped out the four Indian reserves Indian hockey teams for this year's tournament. Fred Sasakamoose (Chief Running Deer), sitting left of the goalie, now plays with the Moose Jaw Canucks.

DUCK LAKE, Sask. — Mervin Seesequasis reports the following events and happenings at Duck Lake's Residential School:

Army Cadets :

Our Army Cadet Corps was fully organized last October, on the occasion of the visit of Captain Gay; other Cadet Training Officers came to help our instructors. The boys have new uniforms; they are getting ready for the annual parade on June 5th, while many of the Corps members are planning to spend a few weeks in training at Dundurn during the summer.

Tom Longboat Medal :

Peter Sasakamoose won the Tom Longboat medal as being the best Indian athlete in the province of Saskatchewan.

On the occasion of the awarding of the Longboat Trophy to Peter Sasakamoose, the school repeated the annual play "The Stolen Prince", in the presence of Indian Agency Superintendent Nixon.

Badminton is a favorite sport with our pupils in between the hockey and baseball seasons; we are also beginning to play our Indian national game of "La-crosse"; we do really enjoy this game but we are wondering where we will find competitors?

Our Indian hockey tournament was successful; the Delmas Trophy was won by Beardsy's Band, who defeated Muskeg Lake 6 to

5; Sturgeon Lake, last year's champions, were defeated by Muskeg this year, 7 to 0.

The Saskatchewan Indian Association held a meeting here recently, at which over 300 delegates were present.

M.A.M.I. :

We follow the program set up by the central office in our Missionary Association activities; recently we discussed the important problem of our vocation. An essay will be written by the members and the best composition will be rewarded with a special prize.

The Association's committee for the boys is composed of: Robert Greyeyes, Solomon Semaganis and Ralph Ledoux; the girls' committee: Helen Greyeyes, Cecilia Mike and Victoria Seesequasis. Father Houde, O.M.I., is the director of the association.

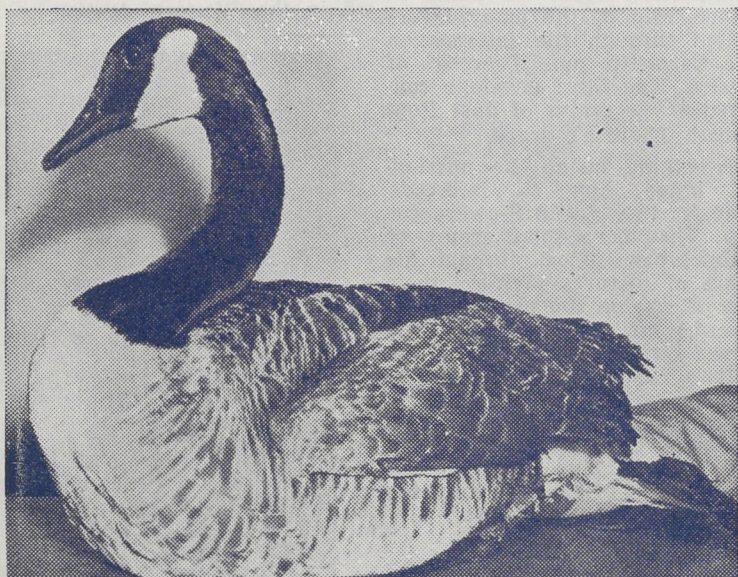
Amateur Concert Nets \$229

LEBRET, Sask. — An amateur concert sponsored by the Missionary Association of M.I., was held in the Qu'Appelle Indian School auditorium, at Lebret, on April 5th; net proceeds of \$229.00 were divided between the High School students graduation fund and the Indian Missionary Record.

The latter received the amount of \$112.00, which generous contribution will help substantially in continuing the publication of the fifteen year old magazine, which had been first published at Lebret, in 1938.

A generous crowd turned out to support the amateur; most praiseworthy contestant was Lebret's former singing star, Miss Grace Lavallee, who sang "Adele's Laughing Song" and "Ave Maria".

"WINNIE" MISSES TAIL FEATHERS



Winnie, a wild Canada goose, has been safely transported to Jack Miner's bird sanctuary at Kingsville, Ont., after causing an international incident. Winnie, who is actually a gander, had his tail feathers damaged and couldn't accompany his flight of geese from their winter home near Greenwich, Conn.

U.S. wildlife authorities at first refused to allow Winnie to be taken to the Miner sanctuary, but when the bird appeared to be lonesome, they relented and he was transported by air and deposited among his friends.

Recommended Films

We heartily recommend the following films of recent production, for our Indian schools and missions: "Loyola, the Soldier Saint", the "King of Kings", (Catholic edition), "Upon This Rock", "Monsieur Vincent", (life of St. Vincent de Paul and winner of many awards), and "The Song Of The Sun", (the life of St. Francis of Assisi, which was made in Mexico City).

For further information on Catholic films, please contact the:

Ciné-Centre — Catholic Center, The University, Ottawa, Ontario.



THE FLOWER THAT MADE THE ARCTIC GROW



Father Steinmann, O.M.I., plays the organ at his mission of Koartak; seated are members of a party who visited him last summer: Tom Wheeler, Dick Rawson, Bob Cowen and George Carpenter. It was there that the idea of the unique WWVA broadcast of last December took place.

(Photo: LOOK MAGAZINE)

By Bro. John STEPHENSON, O.M.I.

IMAGINE the Atlantic frozen over and an airplane dropping you in the midst of it. Picture a blizzard in which you can not see the mittens on your extended hands. Feel your eyes enflamed with red hot coals and the muscles of your hands enflamed to the maddening point. Imagine yourself at the mercy of a terrific wind, constantly changing, while the temperature hovers at 60 degrees below zero." This is but a nutshell description of the "most difficult mission of the Church," by the founder of that mission.

The remarkable, retired missionary, Bishop Arsene Turquetil, O.M.I., could pass far Santa any place. He has a long, white beard flowing from a jolly red face, and eyes that dance with laughter. Like "Old St. Nick", the Bishop hails from the North Pole. Replace eight speedy reindeer with five rugged huskies and a sleigh for a dogsled, and you have an idea of travel Eskimo style.

Young Fr. Turquetil went into the Northlands at the age of 24, an enthusiastic Missionary Oblate of Mary Immaculate. It was a zeal for souls and the motto of the Oblate Congregation "to preach the gospel to the poor" that urged him to weather the long, dreary winters and the short pestilant summers of the land of ice and snow.

When the first five missionaries set out for Chesterfield Inlet, little did Fr. Turquetil know that he would be the only one to survive. Two of his companions were murdered by savage Eskimo. The third fell in the frigid Arctic waters and was found frozen in a cake of ice. The loneliness of the North mixed with the ridicule the "Inuit" throw at them, caused the fourth to die of what the Bishop called a broken heart.

For five years the bearded missionary trapped and travelled like the Eskimo. Once a year, if the ice was cleared, a tug would come to the Inlet with supplies and mail. This was his only contact with civilization. He recalls how he used to wait till the boat had gone before he would open his mail. He was afraid the letters from his loved ones would make him jump aboard and abandon the isolated mission.

In his little chapel-made-home, Fr. Turquetil worked for months without any dictionary or interpreter to help him — for there were none. Since the Eskimo language had no written tongue the missionary set out to make one. The "Turquetil characters" were adopted as the official language of the Eskimo people. Later he invented a typewriter of the characters to provide the missions with the written word.

When Father set out to visit the people he had to prepare for the worst. The sled had to be packed securely. There was only room for the bare essentials. The camp of the Inuit usually consists of two families. They are about 150 miles apart and spread over an area of about two million square miles.

With the temperature as low as 70 below zero, a trip by dogsled of 150 miles is strenuous and dangerous work. Besides food for himself, the missionary must provide for his hungry huskies. The average fuel capacity for a team is a pound of food per mile.

In his fifth year of Arctic labor, Fr. Turquetil received his first sign of encouragement. The mission tug delivered three letters. The first letter was from Bishop Charlebois, O.M.I., telling him that if he did not have any converts by the following Spring, he was to abandon the mission. The second letter from his home in France, told of the many favors granted through the intercession of a Carmelite nun, Therese of Lisieux. The third envelope contained a few grains of dust from beneath Therese's grave.

Something inside the missionary urged him to intercede through the Little Flower for help. That day a small group of Eskimos came to look through his album of pictures. While their interest was on the pictures, Bro. Greard, his lay brother companion sprinkled the dust on the visitor's caribou parkas. The same group returned the following Sunday for mass. That Sunday night they again visited the little chapel. This time they astonished the priest by confessing their crimes and asking for instructions in the faith.

July 2, 1917, the band of 12 Eskimos were baptized. The battle against ridicule, hunger, and loneliness had been won. Ridicule, loneliness, and hunger were still there, but there was something to build on. The mission began to grow.

In 1925, the news of the canonization of the Little Flower swept over the Northland. It was then that the Eskimo country was consecrated to her. This little nun-saint had helped bring Christ to the uncivilized Eskimo. Fr. Turquetil and the Oblate Missionary bishops of Canada petitioned to have St. Therese named "patroness of the missions of the church". It was a token of their appreciation for her aid. Six months later the petition signed by 500 bishops was handed to the Holy Father. Then Pius XI named the Little Flower the Universal Patroness of the Missions.

At the age of sixty, the now white-bearded bishop laid aside his snow-shoes and caribou parka. Having labored to convert 87% of his district, he retired. "I am not strong enough to continue my visitations, which take three or four months on dogsled or water routes."

The snow and ice of the vast Arctic now crown the missions of the Church. The royalty made possible by a humble Missionary Oblate of Mary Immaculate and the Little Flower who made the Arctic missions bloom.

The Eastern Arctic is divided now into two Vicariates Apostolic, one for the Hudson's Bay and Baffin Land areas, under Bishop Marc Lacroix, O.M.I., of Churchill, Manitoba.

The other one comprises the Northern part of the province of Quebec and Labrador, under Bishop Lionel Scheffer, O.M.I., who lives at Blanc-Sablon, P.Q. There are 20 Catholic missions for the Eskimos in the Eastern Arctic and 5 in the Western Arctic.



His Excellency Bishop A. Turquetil, O.M.I., who was the founder of the Vicariate Apostolic of Hudson's Bay. Bishop Turquetil is now retired in Washington, D.C.

INDIAN AFFAIRS ADMINISTRATION

I — General Introduction

by C. KETCHUM

(Condensed from "The Monetary Times")

THE fact that the Canadian Government has appropriated \$27,938,906 in the interests of the nation's Indian population of 144,000 citizens for the fiscal year of 1951-52 is an interesting highlight of the report of the Minister of Citizenship and Immigration where it deals with the work of his department's Indian Affairs Branch.

These 144,000 citizens who are descended, as the Prime Minister has pointed out, from the original inhabitants of Canada, are divided for purposes of administration into various units such as basic linguistic stocks, of which there are now ten inclusive of the Algonquins, the Iroquois, the Athabaskans, the Sioux and the others. The stocks are sub-divided into racial tribes or bands which number about twenty-five.

91 Indian Agencies are established across the country. Each has its Agent who is now called Superintendent and each Agent or Superintendent serves as a sort of liaison official as between the one or more bands to which he is assigned and, through a chain of regional supervisors, is directed by and reports to the Indian Affairs Branch in Ottawa.

The Indian Commissioner for British Columbia and the Yukon, with headquarters at Vancouver, is now W. S. Arneil.

More Self-Government

A new Indian Act representing the first general revision effected by any government since 1880 is designed to provide a greater measure of self government for the Indians. Many of the changes are the result of recommendations of a Special Joint Committee of the Senate and the House of Commons which conducted a full inquiry into Indian administration in this country.

The Hon. Walter Harris as the Minister under whose jurisdiction Indian affairs now comes epitomized the chief purpose of the revised Act when he explained that its aim was to bring Indians, by progressive steps, into a position of social, political and economic equality with other Canadians.

This objective was to be accomplished, he asserted, by giving the Indians greater powers over their own property and their own affairs while decreasing the powers held by the government.

The principal industries of Canada's Indians today are hunting and trapping, and fishing. Because they are being mightily aided by the government to make the best of their opportunities in both industries and, indeed, in all fields which they are competent to exploit, reports have reached Ottawa of more than one resourceful Indian making as much as \$20,000.00 in a single year as a fisherman, while \$4,000.00 a year has become an average for the successful Indian in the sphere of hunting and trapping.

The fact that the government will spend more than \$11,000,000 on its Indian Health Services alone in the current fiscal year indicates that it aims to make the Indians not only productive but healthy citizens.

The Minister

The man who bears the main burden of responsibility for the work of Canada's Department of Citizenship and Immigration is the Honourable Walter Harris, Q.C., elected Liberal Member of Parliament for Grey-Bruce, Ont., in 1940 and re-elected for the same constituency in 1945 and 1949.

Walter Harris has achieved a considerable measure of popularity in government and parliamentary circles in Ottawa by virtue of his charm of personality. He has proven himself to be an industrious administrator in the fulfillment of his multifarious range of tasks as Minister of the New Department which he helped to create.

Walter Harris succeeded the Hon. Alphonse Fournier, M.C. Minister of Public Works, as ministerial head of the National Gallery of Canada when the government enunciated a new policy designed to develop the Gallery as a cultural agency for fostering Canadian citizenship, especially among young people and newly arrived Canadians.

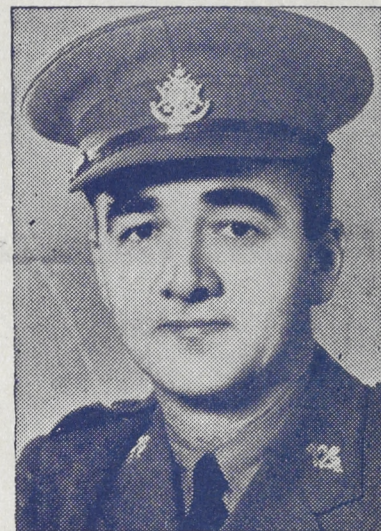
The Deputy Minister

Lieut-Colonel Laval Fortier, O.B.E., Q.C., at 48 — the same age as his Minister — is the Department's Deputy Minister.

Fortier entered the service of the Canadian Government in 1947 when he was named Associate Commissioner of Immigration. He served as Commissioner of Immigration overseas from Dec. 1, 1948, until his appointment as Deputy Minister of Citizenship and Immigration.

The Director of Indian Affairs

A former member of the British Columbia Legislature, D. M. MacKay, one-time Commissioner for Indian Affairs for British Columbia, is now Director of his depart-



Mr. Laval Fortier,
Deputy-Minister

ment's Indian Affairs Branch. Elected to the provincial legislature of British Columbia in 1933 as member for the Cariboo riding, he resigned in 1936 because of his interest in the Indians, to become federal Commissioner of Indian Affairs for that province.

At one time as Federal Commissioner for British Columbia he had charge of more than 25,000 Indians being administered through seventeen agencies. In Nov. 1947, his outstanding services to his department were recognized by his appointment as Superintendent of Welfare at Ottawa.

He then assumed responsibility for the direction and supervision of Indian welfare programmes, the issuance of relief including Family Allowances, the promotion of agricultural, fishing and community farm projects, the administration of the Veterans' Land Act as it applied to Indians who had served with the armed forces and the supervision of the handicraft projects and the Indian Homemakers Clubs which have become vital factors in the community life of Canada's Indian population of today.

In December 1948, Mr. MacKay was appointed Director of the Indian Affairs Branch.

Regional Supervisors of Indian Agencies

W. S. ARNEIL—

Indian Commissioner for B.C. and Yukon,
P.O. Box 70, Vancouver, B.C.

G. H. GOODERHAM—

Regional Supervisor of Indian Agencies for
Alberta and N.W.T.,
620 Public Bldg., Calgary, Alta.

J. P. B. OSTRANDER—

Regional Supervisor of Indian Agencies, Saskatchewan,
304 Post Office Bldg., Regina, Saskatchewan.

R. S. DAVIS—

Regional Supervisor of Indian Agencies, Manitoba,
537 Dominion Public Building, Winnipeg, Man.

F. MATTERS—

Regional Supervisor of Indian Agencies
for Northern Ontario,
Camp Chippawa, North Bay, Ont.

J. E. NORRIS—

Regional Supervisor of Indian Agencies
for Southern Ontario,
Indian Affairs Branch, Ottawa, Ontario.

J. D'ASTOUS—

Regional Supervisor of Indian Agencies
for Quebec and New Brunswick,
55B St. Joseph Street, Quebec City, P.Q.

F. B. McKINNON—

Regional Supervisor of Indian Agencies
for Nova Scotia and Prince Edward Island,
Eskasoni, N.S.

Beginning with this twelve-page issue, the INDIAN MISSIONARY RECORD will be published every second month of the year, viz: APRIL, JUNE, AUGUST, OCTOBER, DECEMBER, AND FEBRUARY.

The subscription price remains at \$1.00 a year for single copies.



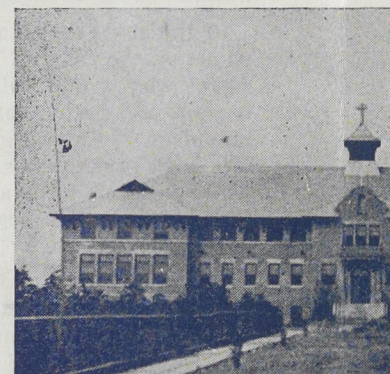
Corpus Christi Procession, 1945

ST. EUGENE'S MISSION FOR THE KOOTENAI

The Oblate Fathers are in charge
and administrate eight Residential



NASUKINS & ANOKLA, EASTER 1945
Chief Michel, Chief Paul David, Stanley
Como, Louis Joseph, Isidor, Ambrose
Harry, Chief Luke Sam, Stanley An-
drew, Chief Eustace Frank, Joseph
Joseph.



The Indian Residential School
the Oblate Fathers and of
shelters 120



Joe Morigeau

There are 17 Indian Agencies in B.C.; Babine, Bella Coola, Cowichan, Fort St. John, Kamloops, Kootenay, Kwawkwalth, Lytton, New Westminster, Nicola, Okanagan, Queen Charlotte, Stikine, Stuart Lake, Vancouver, West Coast and Williams Lake.

ST. EUGENE's mission is situated about six miles from the town of Cranbrook, British Columbia. The mission is made up of the Indian village, the parish church, and the Indian Residential School, nestling beside St. Mary's River in the heart of the Canadian Rockies. The Missionary administers to the Indians on the five reserves in the district.

It is to the main church at St. Eugene's Mission that all the Indians gather four times a year for the Feasts of Christmas, Easter, Corpus Christi and All Saints.

The old missionaries taught the Indians to celebrate Corpus Christi with great solemnity. Days before the preparations begin. The teepees of those coming from a long distance give a picturesque touch to this mountain mission.

The procession of the Blessed Sacrament is an outstanding manifestation of the deep faith of these people. Priests, Sisters and the white people who come out from Cranbrook to see the ceremony are all impressed. The procession follows a well-decorated path and at intervals a salute of gunfire is given. After the religious ceremonies various entertainments take place.

ION AT CRANBROOK, B.C.

OOTENAY INDIANS

*e in charge of over 25 mission districts
Residential schools in British Columbia.*



*Cuts and text reproduced
through the courtesy of
"Oblate Missions".*

*Mr. & Mrs. Pierre Shottananna
attended Corpus Christi procession.*



*tial School, under the care of
and of the Sisters of Charity,
lters 120 pupils.*



The Indians still retain many of their old customs and costumes. Their buckskin jackets and fine beaded gloves and vests are the envy of any white man that sees them. Indian Day at Banff has always been one of the seasonal attractions of that great resort. At all the stampedes and fairs of the West Indians may be seen in the traditional finery.

There can be no question about it, the Indian, like the white man, loves a show and an audience. The old Oblate Missionaries were quick to grasp the psychological value of the Church's ceremonies.

They organized great religious demonstrations, and drew the Indians to a knowledge of the true Faith by dramatic presentation of the Christian mysteries. They knew that abstract preaching would be useless.

They realized that they must put the truths of religion in concrete form, that they must make them visible, if they wished to be understood. Hence the revival on the B.C. Missions of the medieval mystery plays; hence, doubtless, the strong attachment of our Indians to the Church's ceremonies today.



Madeleine Toby



Corpus Christi Procession, 1944

Out of British Columbia's total native population of close to 30,000, there are over 18,000 Catholics; 16,000 of them in territory evangelized by the Oblate Fathers and 2,000 in the Cowichan Agency, the field of the Montfort Fathers.

Sitting Bull's Grave Moved to Grand River



Sitting Bull, the great Sioux Indian warrior, was killed in 1890 but he is still causing confusion in the U.S. South Dakota Indians have stolen his bones from his grave in North Dakota and reburied them in South Dakota, and now have a determined guard at the grave in case any braves from North Dakota attempt to steal them back.

Sitting Bull, who spent some times in Canada after his defeat of General Custer, posed for this picture with "Buffalo Bill" Cody, the legendary Indian fighter whose father was a resident of Dixie, Ontario.

MOBRIDGE, S.D., April 8. — Sixty-three years after the famed Indian leader's death, the bones of Sitting Bull got a fast ride across state lines from an old to a new burial ground.

North Dakota, within whose borders the medicine man's body had lain for years in an often-neglected grave, was quick to cry "foul", and threaten legal action.

But a group of South Dakotans who said they acted on behalf of Sitting Bull's descendants in removing the remains without official North Dakota sanction, said South Dakota would honor the Indian's resting place as North Dakota had failed to.

After a month of formal applications got nowhere, a dozen South Dakotans armed with shovels dug up the remains from a grave at

Fort Yates, headquarters of the Standing Rock Sioux Indian reservation. The reservation straddles the North Dakota-South Dakota border.

Swiftly they took the bones, 30 miles south by truck to a previously-prepared grave on the Grand River, Sitting Bull's early home.

Sitting Bull's name is linked closely with Indian war days. Though historians differ as to his claim to chief, he was a medicine man of wide following. He was in on the battle of the Little Big Horn, high water mark of the Indians' defence of their western hunting grounds. He was killed in 1890, not far from his new grave, by Indian police who said he resisted arrest for participating in an Indian "messiah" movement which they feared heralded a new uprising.

NASCOPIES TURN TO ART

MONTREAL, P.Q. — George H. Carpenter, of the Montreal Gazette, reports that the NascoPie Indians, who once ranged in their hunting between Fort Chimo, south of the Ungava Bay, down to Great Whale River, on Hudson's Bay, find natural resources depleted to the point where they can no longer rely on game and fowl for their subsistence.

As fur is scarce and prices have fallen, efforts have been made by Mr. and Mrs. James Houston to encourage, develop and find markets for Native handicrafts. The Houstons have had a very successful experience with the Baffin Island Eskimo handicrafts; the NascoPies of Fort Chimo, numbering 150 persons, have produced no less than \$3,000.00 worth of Native handicrafts; this made the band temporarily self-supporting, but the future remains grim.

The NascoPies are scattered in settlements at Fort Chimo, Great Whale River, and on points of the Labrador coast, as well as at North West River, near Goose Bay.

Catholic, Anglican and Moravian missionaries have laboured among them for years, accepting isolation and hardship to try to minister to them at a spiritual level as well as securing help for clothing and food from the "outside".

The Padre Goes North

EDMONTON, Alta. — Someone might ask himself, "How can the Padre travel north on the salary he is actually getting at the Cam-sell?"

Poor beggar — he got a ride with the RCMP and with the help of friends he managed to go first to Wabasca from Slave Lake.

Then from Grouard we organized a trip north along the Peace River. We stopped at Paddle Prairie for lunch and again hit the trail north up to High Level. We switched east to Fort Vermilion, where we spent the night. The next morning we came back to High Level to go to Upper Hay River and from there north west to Hay Lakes. This last part of the trip is about 75 miles into the bush. The roads were bad and it was 45 below zero. No fun for a poor little fellow from Cam-sell who is used to gas heating! Nevertheless, we had a good time. The Indians — Crees and Slaves — were very kind to us. We took some recordings for our radio programme at the Cam-sell Hospital.

We were surprised to find the interest that has been aroused in these programmes from the Cam-sell. At the Hudson Bay Post the Indians gather around the stove on Wednesday afternoons so as not to miss the messages from our hospital. From now on these messages are going to be broadcast regularly over CHFA every Wednesday afternoon at 4.15.

I am still dreaming of another trip north.

E. Rheame, O.M.I.
Padre.

(Cam-sell Arrow - Feb. 1953)

X-Ray Equipment For La Loche

FORT SAN, Sask. — To aid in the control of tuberculosis in northern Saskatchewan, x-ray equipment is to be installed in St. Martin's Hospital, Portage La Loche, in the Vicariate of Keewatin, with the aid of a federal health grant.

The La Loche hospital takes care of a large Indian and metis population in northern Saskatchewan. A 10-bed hospital has been erected there by the Keewatin Vicariate, staffed by the Grey Nuns of Montreal. The Sisters are also teaching 80 pupils at the local day school.

The Mission's Director, Father Joseph Bourbonnais, O.M.I., is responsible for the spiritual welfare of over 100 Catholic Indians, as well as close to 600 metis. He publishes the only Dene language monthly in Canada.

La Loche is the religious, social, educational and welfare center for large district in north western Saskatchewan. The Mission staff comprises 8 Sisters (3 teachers, 2 nurses, 2 matrons, and their Superior).

Demands Bomber For Coronation Trip



Chief Mathias Joe of Vancouver's Squamish Indian tribe has abandoned his former plan of "paddling over the coronation in his war canoe" and now requests the RCAF to place a plane — "at least a bomber" at his disposal for his trip to London.

He said he thought his "standing in the Empire entitled him to an ocean crossing in a bomber, at least." Whether the Canadian government will agree depends on decision of the coronation committee.

Father Renaud writes...

to all Indian boys and girls attending Residential and Day schools throughout the country.

Miss Julia Bushey,
Indian Residential School,
Kamloops, B.C.



Toronto, April 8, 1953.

Dear Miss Bushey:

In your last letter, dated March 9th, you asked a very pertinent question, the answer to which might interest many other students. This is why I wish to publish this section of my reply, notwithstanding your great desire to go unnoticed among your schoolmates at Kamloops.

You asked me what I meant when I wrote you that I had "exams to prepare". — Are you studying — or preparing exams for schools?"

Please forgive me for having neglected to explain further. It's all very simple. Like yourself and thousand of others, I am preparing exams to be written at the end of the school-year. It is my hope, however, that what I am studying now will later help me to prepare tests of the same kind as those that I had you answer last year, but more adapted to the abilities and skills of Indian boys and girls. (Remember that Mechanical Aptitudes Test?) And here is why.

These studies have to do with the various difficulties that boys and girls experience in their school-year. For instance, why are some pupils slower than others in learning to read? What should be done for boys and girls who have constant trouble in arithmetic? How can pupils improve their handwriting or their spelling? What are the best ways of helping pupils who failed in Science or in Social Studies? Is it possible to show a spoiled boy or girl how to get along with his or her classmates, his or her teacher?

These are the kind of questions that I must be ready to answer before the end of next month. Where do I find the answers? In the numerous studies that have been made recently on each of these problems. These studies are based on the results of tests, like those mentioned above, administered to thousands and thousands of pupils in the different grades. These tests are used first to find out what are the most common difficulties and weaknesses in a given school-subject in a given grade. Then new tests are constructed and administered to find out what causes these weaknesses. Once the causes have been traced, different methods are tried to remove these weaknesses. Finally the first tests are administered again to see how successful the remedial methods have been.

Let us take an example. A reading test is given to Grade V classes in all the schools of a large city. It shows that one third of these boys and girls in these classes are much slower than average in getting meaning out of their readers. A second test given to these boys and girls points out that most of them are trying to pronounce each printed word themselves before they grasp its meaning, and so it takes them more time to read. For a while then all the teachers in these classes have their slow pupils practice reading Grade IV and even Grade III readers but trying to get the meaning of the printed words without figuring what these words would sound like if they were said aloud. Finally, these pupils try the first test again and the majority of them show a marked improvement in their speed of meaningful reading. The teachers know then that their method was good. They meet together and arrange to write a book so that teachers in other cities can try the same thing. That is how the books that I am studying now have been written.

After I have learned everything in these books, I will try to find out, with the help of all the teachers in our schools, what are the difficulties met by Indian boys and girls in the different school-subjects and how to help them best to overcome these difficulties. Now you see why I am so interested in preparing my exams!

NEW MASS BASED ON INDIAN CHANTS

SAN ANTONIO, Tex. — Sister Mary Elaine, who composed a Mass in 1947 based on Negro spirituals, which caused mixed comment, has a new Mass based on Indian religious melodies.

The new work, a Mass in honor of the Ven. Kateri Tekakwitha, has as its theme four Kiowa Indian chants selected from many gathered by the Sister of Divine Providence in a tour through the Southwest.

Many Indian melodies are "reminiscent of the Gregorian chant," the nun-composer pointed out. The religious chant of the American Indian, she is of the opinion, "is beautiful in its Gregorian 'feel'."

America's first Christmas carol, Sister Elaine recalled, was written in the Huron language by Jesuit Jean de Brebeuf. This 300-year-old hymn, arranged by Sister Elaine and translated by Jesse Edgar Middleton, is now sung in many U.S. churches.

Sister Elaine, who has composed more than 500 varied works, teaches at Our Lady of the Lake college.

WINS TROPHY

(Cont'd from page 1, col. 4)

praised for their show of sportsmanship in refraining from the use of their extra weight against the lighter Landing team.

Old Style Hockey

Flin Flon showed greater superiority in the first period. Their passing attacks were reminiscent of old time style of hockey.

At the end of the first period Flin Flon had chalked up a commanding lead of 4 goals to 1. They carried their strong attacks into the second stanza and at the 2:14 mark notched their fifth counter.

With defeat appearing a certainty, the Landing coach, Rev. Father Antonio Giard changed his playing tactics by keeping his star players on the bench longer than usual. This extra rest to these players proved the turning point in the game.

Flin Flon began to see their lead threatened halfway in the middle stanza but even with their superb efforts to stem the Landing onslaught, they could not stop the evasive Indian players.

The Landing's first string of Solomon Morin, Philip Morin and Emile Ballantyne continued their rejuvenated attacks on the Flin Flon goal in the third and final stanza. They chalked up two more goals before the whistle ending the game sounded, while Flin Flon notched their last counter in the opening minutes of the period.

Line-up

LANDING: G. Otennadzahe, John Bird, A. Linklater, Noah Soulier, S. Morin, P. Morin, W. Dazinennare, I. Linklater, E. Ballentyne, H. Colomb, Adam Constant, M. Dettanikkeaze; coach Father A. Giard.

Whitefish Bay, Ontario, I.R.

SIOUX NARROWS, Ont. — High Mass was sung for the first time on the Reservation on Kings' Day, in January, when Father De Varennes, O.M.I., with the Grey Nuns came from Fort Frances with us, after we have spent our Christmas holiday there.

Recent visitors to our school were Miss Vivian Julien, teacher of Lac Lacroix Indian Reservation; Miss Anna B. Hogan, attorney at law, who came from Jersey City, N.J. Though she had never seen Indian children before, she was a "hit" on sight. She taught our pupils a new step or two and during the short time she was here, a merry time was had by all.

(M.E.E.)

Pictures often impress a fact or story upon the mind more clearly than the spoken or written word. Films and filmstrips are especially useful in conveying health information. These may be obtained by schools, associations or other interested groups by application to local film councils or provincial departments of health.



The Sturgeon Landing girls hockey team have been consistent winners against their white sisters in the town of The Pas.

MEMORIAL UNVEILED AT BRANTFORD



Viscount Alexander, when governor-general of Canada officiated at the unveiling of a memorial to 22 Indians who died during the Second World War in the forces of Canada. The ceremony took place at the Six Nations Reservation near Brantford, Ont., in 1949. Here the governor-general and Lady Alexander talk with Lillian Burnham.

Caribou Trails Uranium Source In North Land

PRINCE ALBERT, Sask. — An ultraviolet ray lamp is becoming the companion of the geiger counter in the hands of the uranium prospector in Saskatchewan's northland.

Prospectors long have recognized the evidences of minerals exposed to the surface. These, acted upon by the atmosphere, often give vivid colors such as cobalt blue and the green stains of copper.

Many of them, invisible to the naked eye, become fluorescent under an ultra-violet ray lamp. Uranium is one of these, and that is where the lamps come in.

Some of the most important uranium discoveries have been made on the main caribou migration route. Prospectors give this explanation:

Vegetation such as moss, lichen and plant algae, growing over uranium deposits, accumulates radioactive particles. The caribou,

feeding on this vegetation, cannot digest the radioactive particles and these are excreted.

Skilled Craftsman

EDMONTON, Alberta.—Air-craftsman Reg Johnstone, a Chippewa Indian from Cape Croker, Ontario, killed enough game with his crossbow to keep nine men in food for 10 days, during an R.C.A.F. winter bush survival course, in northern Alberta.

Using only axe, hunting knife, cord and steel from a parachute pack, Johnstone made a crossbow and a set of steel-tipped arrows.

Stone Carvings Relics of Ancient Race

LETHBRIDGE, Alta.—An archaeological treasure-house that may trace the history of Southern Alberta from pre-historic times to the 20th century, lies almost untouched along the scarred banks of the Milk river, about 70 miles southeast of here and within 10 miles of the international boundary.

The area is known as Masinasin ("writing-on-stone") Park and derives the name from Indian writings and paintings along the river bank.

PETROGRAPHS

Most of the Indian writings are petrographs, or stone carvings. Erosion has toppled some of the rocks and the writings have been lost. Some of the cliffs have been painted with red pigment such as is found at nearby Paint Pots in Marble Canyon.

"There are two distinct types of writing and it is believed one is much older than the other. One type portrays figures as long and narrow and uses straight lines. The other has all its figures as round, both for people and animals.

Some archaeologists who have visited the rocks conclude the region was visited by a race of people before the Indians. It is known that an earlier race passed through Alberta and tools and pottery have been found that were used by the earlier people.

It is possible this group did some of the petrographs and the later-arriving Indians added some of their own.

PREHISTORIC FINDS

The area lies under the shadow of the Sweet Grass Mountains of Montana and is rich in prehistoric finds. Dinosaur bones have been found a few miles east of the rocks, along with immense per-

trified trees and prehistoric oyster beds.

First report of the writings is contained in Major Fred Bagley's story "The '71 Mounties" and tells of seeing Indian paintings on the rocks and caves near a North West Mounted Police camp in the Sweet Grass hills. This was probably the place later known as writing-on-stone.

Major Bagley related one of the stories told by the paintings. It tells of a group of Indians on a hunting expedition overtaken by a blizzard. They sought shelter below the rocks and painted the story of their buffalo hunt. All perished before the storm abated, according to the picture-story.

INDIANS' BIVOUAC

During the Riel Rebellion, the region was a bivouac for Indians raiding into Montana. The Indians wrapped their dead and wounded in uniforms taken from U.S. Army dead and carried them to the shelter of the Milk river. American Army buttons along with Indian beads have been found in the caves and in sand around the rocks.

Keg staves have been found in the caves, a reminder of the days of the rum runners. Whisky was manufactured at Birch Creek, Montana, and run across the border to Coal Banks (Lethbridge) for later sale to Indians. Many rum runners, harassed by the North West Mounted Police, took shelter in the caves and along the river valley.

New Catholic Church In Whitehorse Y.T.

On Easter Sunday, April fifth, a new Catholic mission chapel was opened to the public for the first time. The new Catholic chapel is located on the northeast corner of Cook and Sixth Streets. It will be known as Our Lady of Guadalupe Mission.

At some future date when the building is completed it will solemnly be blessed and dedicated to the protection of the mother of God under the title of Our Lady of Guadalupe.

Our Lady of Guadalupe was the name given to Mary the mother of God when she appeared to Juan Diego, an Indian young man in Mexico in the year 1531. In one of her apparitions she left her own image on the cloak that Juan Diego was wearing. This image still exists today in a frame over the altar of Our Lady of Guadalupe in the national shrine in Mexico City. Under this title of Guadalupe, Mary has become the special patroness of the Indians and Metis, because she appeared to an Indian young man. Mary, as Our Lady of Guadalupe has also been declared many times as the patroness of the Americas.

Our Lady of Guadalupe Chapel in Whitehorse, Y.T., will serve as an auxiliary church to Sacred

Heart Parish and as a hostel to care for out of town Indians. Father Francis Triggs, O.M.I., will be in charge of the Chapel and Hostel. Father Triggs wishes to thank the many friends of the mission who have contributed their time and money toward the erection of the mission.

Two Die in Plane Crash

SEVEN ISLANDS. — George Regis, 20, and R. Volant, 23, both of the Seven Islands Indian Reservation, died in a plane crash on a mountain side, near a lake five miles west of Lake Manitou, sixty miles north-west of Seven Islands, P.Q.

The plane had been chartered by prospectors and was returning to Seven Islands. The bodies were recovered from the wreckage and transported to Seven Islands on April 11, by helicopter.

Royal Coronation

(Contributed)

PREPARATIONS are going forward for the Coronation of Her Majesty Queen Elizabeth. Most of the world will be thrilled by this event for it expresses the majesty and traditions of a Throne that commands the allegiance of all the nations of the Commonwealth and the admiration of all other nations who value the blessings of freedom ruled by law.

SERMONS IN STONE

The Queen's Coronation will take place in Westminster Abbey, which is St. Peter's Abbey. The name of St. Peter is forgotten by the majority nowadays but it is remembered by Catholics and if the name of St. Peter were forgotten, the stones themselves would tell that the building was an abbey, a Catholic cathedral designed for the celebration of the Sacrifice of the Mass and the enthronement of a prelate of pontifical rank.

It is not only the buildings that have come down from Catholic times. The Coronation Service of the Kings and Queens of England has made manifest its Catholic

origin even in the days of the most virulent Protestantism. The whole ritual of coronation recalled the Mass to those who knew what the ceremonies meant.

CLOSE PARALLELS

The Coronation of a King, particularly a King of England, is a service modelled after that of the consecration of a Bishop. "The closeness of the structure of the two rites is seen at a glance", says an Anglican clergyman, Rev. R. W. Woolley, in his book "Coronation Rites", one of the Cambridge Liturgical Handbooks published by the Cambridge University Press. Mr. Woolley places some of the principal features of the two rites in parallel columns:

Consecration of a Bishop

Oath of canonical obedience
Litany
Laying on of hands
Veni Creator
Collect
Preface and Consecration Prayer
Anointing
Delivery of Crozier, Ring,
Mitre and Gospel-book
Mass

Consecration of a King

Oath to maintain Church
and justice
Litany
Veni Creator
Collects
Preface and Consecration Prayer
Anointing
Delivery of Sword, Pallium,
Crown, Ring Sceptre and Rod
Mass

The Rev. Mr. Woolley uses the word Mass in both cases, though in the English Coronation rite it is now the Anglican Communion Service, not the Mass which is celebrated. The similarity between the ritual of consecration of a Bishop and a crowning of King is the more striking because the latter is not stereotyped.

No two coronation services in England have ever been quite the same in a thousand years. Changes have been freely introduced for special reasons. It is practically certain that some details of the coronation of Queen Elizabeth II will be different from those at the coronation of her father, King George VI. Yet, with the tragic excep-

tion of the Canon of the Mass following the actual crowning, the ceremony would follow lines recognizable to King Alfred and King Edward the Confessor.

The crown used is called St. Edward's Crown, but there is every historical reason to believe that it is the crown of King Alfred. The name of St. Edward was attached to it because in the Middle Ages the veneration of the Confessor exceeded the fame of the valiant and pious conqueror of the Danish invaders.

QUEEN'S VESTMENTS

The vestments of Bishop and Monarch are also similar. The Queen will wear what is called a "Colobrium sindonis" and which is really an alb. She will wear a dalmatic which is worn by sub-deacon, deacon and Bishop at Mass; she will wear the armill which is a stole; she will wear a mantle which is a cope, worn by a Bishop, and indeed by a priest at the celebration of Benediction.

The similarities are easily explained. The nations of Christendom, at least of Western Christendom, were formed from barbarian Tribes under the influen-



Queen Elizabeth II is shown in the first portrait studies to be taken since her accession to the throne. She is wearing a gown of ivory brocade woven with gold and turquoise thread and with turquoise velvet neckline. The necklace was given the Queen as a wedding present by the Nizam of Hyderabad, the circlet of diamonds and pearls, arranged in a pattern of cross pattee and the shamrock, rose and thistle, has been worn by the queens of England since Queen Victoria. This is a royal command portrait by Dorothy Wilding.

ce of the Church. The Church was anxious to impress on them that authority to rule was not simply due to the possession of material power, it was given by God, it should be used as a trust from God for God's purposes, and it should be respected by the ruled as an ordinance of God.

Hence the ruler was given a religious character and rebellions and usurpations were treated as sins. But for this religious consecration of the ruler there would have been nothing except physical force to determine who should rule. The ruler was therefore anxious to secure the recognition by the Church of his right to rule and the Church was anxious to impress upon both ruler and subjects that authority and obedience were determined by moral law.

QUEEN IS ANOINTED WITH BLESSED OIL

The coronation, or crowning, was only one feature of the whole ceremony of the consecration of a monarch, for the whole ceremony is nothing less than a consecration, the making sacred of the person and office of the Sovereign. At the first royal consecrations on record in Western Europe, it is not clear that there was any crowning. The central feature was the unction, or anointing with holy oil. The anointing with oil is still a prominent part of the English Coronation service. Anointing comes, of course, directly from the Sacraments of the Catholic Church, and more remotely it comes from the anointing of King Saul by the High Priest Samuel in the old Testament. It is through the Catholic Church that these good things have come to us down the ages.

Coin Depicts Queen on Horseback

LONDON, Dec. 19. — The Queen, whose profile appears on all Commonwealth coins minted from this year on, will be depicted on horseback on a special one-crown piece commemorating her coronation.

The portrayal of the Queen as a colonel-in-chief of the Grenadier Guards will mark the first time since the reign of Charles I in the early 17th century that a British monarch on a horse has appeared on a coin.



Mohawks "Raid" In Vermont

MONTPELLIER, Vt. — A vanguard of a dozen Iroquois Indians, representing six nations of their tribe, arrived here to meet representatives of the State of Vermont in an attempt to settle a 155-year-old land damage suit against the state owned lands which were once the Mohawks hunting grounds.

Chief James Montour accompanied by Chief Philip Angus, represented Chief Martin, head of the Oka branch of the Caughnawaga Iroquois.

Mrs. Patrell is the Indian most responsible for the hearing. She interested Attorney Roland E. Stevens in the tribe's old claim.

Periodically, since 1793, the Iroquois have sent down parties to petition the Vermont Legislature for a redress of their grievances. Commissioner Charles J. Adams had reported that the Iroquois are offering new evidence and was recommending that the Legislature decline to make any financial settlement at this time.

THE SEQUEL

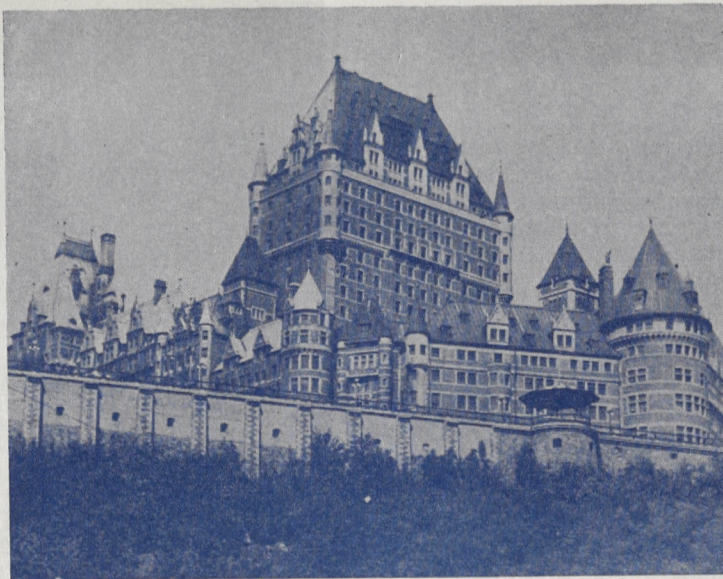
Time Magazine reports some interesting highlights relating to the expedition of the Caughnawaga Iroquois to Montpelier expedition. Altogether, 200 Canadian Iroquois headed towards the State Capitol of Vermont, hoping to persuade the legislature to pay a \$1,000,000 for lands the Vermont pioneers took from their ancestors. Unfortunately, dissension developed among the delegates, as the grim-faced Mohawks in business suits objected to the exhibitionism of fellow tribesmen who donned feather headdresses, did a war dance, and set up a teepee on the state-house lawn.

On the three main speakers, among whom Mr. A. Paull, President of the N.A.I.B., Mrs. Poking-Fire, made the strongest impression; State Legislators applauded the dark-eyed woman, agreed to her impassioned speech and, as Time reports, "if a vote had been taken then and there, the Indians might have stood a chance".

Attorney General E. Barber, Vermont State's spokesman affirmed: "Possession is nine-tenths of the law and the ability to maintain it the rest." Heading back to their reservations, the Mohawks held little hope for a quick settlement, as documentary evidence justifying their claim was lacking.

The Attorney General, asserting that the Federal Constitution of the U.S. forbade states to enter into treaties with the citizens of foreign country, also cited a 1940 statement of the U.S. Department of the Interior. This held that under the Peace Treaties of 1763 and of 1783, all lands reverted to the Sovereign States.

The Department's statement specified that the Iroquois (Mohawks) not only had taken Vermont land by conquest from the Algonquins, but that they also had moved out of the territory in 1763.



The famed "Chateau Frontenac" Hotel is a landmark in the city of Quebec, where a meeting of the Indian Agency Superintendents for the Province of Quebec was held in the Regional Supervisor's Office, March 16-21.

O.E.A. CONVENTION IN TORONTO FEATURES INDIAN AFFAIRS SPEAKERS

TORONTO, Ont. — April 8. — Among the numerous sessions held by the O.E.A. 93 convention, teachers of Federal Government schools in Ontario met at the University College, on Tuesday, April 7th and Wednesday, April the 8th, to study the particular problems of Education for the Natives of the Province.

Two addresses were given on Tuesday, April 7, the first by Dr. H. Bowers, Principal of the Stratford Normal School, on the topic "What the Individual Teacher Can Accomplish".

At the same session, Mr. J. C. Webster, of Brantford, spoke on "Teaching the Social Studies".

On April 8, Mr. E. Oakes, of Strathroy, gave a splendid outline of "Techniques of Teaching for Indian Schools". He was followed by an address given by Mr. R. F. Davey, B.A., of Ottawa, Assistant Superintendent of Education, Indian Affairs Branch, on "The Aim and Purpose of Indian Education".

In his interesting talk, Mr. Davey pointed out that the Indian children were not educated with a view of assimilating them into the White population, but to integrate them, preserving their racial identity, through competition with White schools in sports, dramatic and musical events.

He pointed out that there were also numerous opportunities for adult education, through home-makers clubs, the organization of correspondence courses and the use of day school facilities for social events.

He stressed the need for good health instruction and training in health habits.

Another objective of Indian education was to help the pupils to discriminate between good and evil, thus linking formal teaching, with religious and moral instruction.

Finally, said Mr. Davey, the children and young people need guidance, so that they may be trained in the lines of activities for which they are best suited.

Previous to the discussion period, Mr. P. N. L. Phelan, O. B. E., M.A., Director of the most far-flung educational service in the world, addressed the assembly.

Mr. Phelan is the honorary President of the F.G.S. Teachers' Association.

One Arrow Reserve, Sask.

Elections were held recently to appoint a new Council to the Reserve. Mr. Jean-Marie Napope replaces Mr. Stanislas Almightyvoice as Chief; elected Councillors: Gattien John and Pat Prosper.

Since the Indians have obtained location tickets on the Reserve, most of them have leased their land to neighboring farmers and extensive breaking and cultivating is foreseen this spring.

Rose-Marie Paintednose had the mishap of breaking her arm when falling off a hay stack. She is now at home after a week's stay at Prince-Albert hospital.

We were fortunate to have Mass every Sunday all winter; Father Dubuc, O.M.I., came from Batoche to celebrate Mass at noon.

Our teacher, Mr. J. P. Frison, has moved his family to his farm at Batoche, from where he travels daily to the school.

Recent Births: to Mr. and Mrs. (Annie Cameron) Albert Napope: a daughter born on April 4. To Mr. and Mrs. (Therese Daniels) Ernest Almightyvoice: a daughter born on April 1.

During 1952, 10 baptisms and 7 burials were registered at the One Arrow Reserve Mission.

Superintendent's Conference In Quebec City

During the third week of March, 11 Agency Superintendents of the Province of Quebec, with 2 Assistant Superintendents, met to study the various problems raised in the daily performance of their duties.

On the agenda were questions of general administration, with regards to reserves and trusts, as well as engineering and construction; Indian Health Services, Welfare, Education and other Agency matters were discussed throughout the week.

The Director of Indian Affairs, Major D. M. MacKay, Superintendent of Education, P. Whelan, Mr. Pratt, Mr. Jones, Dr. Riopel and Provincial Department of Game and Fish representatives addressed the conference.

Miss Pauline Laurin, R.N. Nurses Supervisor for Quebec, and Miss Berthe Fortin, Social Worker, also attended the conference. She tabled her first bulletin (January 1953) which reviews the activities of the 7 English-speaking home-makers clubs and of the 5 French ones. A further report on this matter will be published in the Indian Record at a later date.

M.A.M.I. Reception at Cardston

CARDSTON, Alta. — Reception of the M.A.M.I. members took place in our school chapel March 22, Father Lafrance officiating. In the afternoon a banquet was served for the Association leaders; Father Principal, Father Poulin and Brother Dussault honored us by their presence; both Fathers Principal and Poulin spoke at the end of the meal, together with the Presidents (boys and girls) of the Association.

In the evening, a party was given for both Association leaders and helpers. We had a grand time and we wish to take this opportunity to convey our thanks to Father Principal, the Sisters and to all those who devote themselves so generously towards our welfare. We are also grateful for the gift of Roman Missals received from Father Principal.

FIFE AND DRUM BAND ORGANIZED

Early in March, at Cardston's Blood R.C. School, Father Ouellette organized a pipe and fife band, augmented by a bass drum and two snare drums. We hope this is a beginning for a regular bugle and drum corps.